

Peck THE Clark

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*" Et sane cum judicandi vim Deus inseruerit humane menti, nulla pars veri
" dignior est, in quam ea impendatur, quam illa qua ignorari sine amissionem
" salutis eterne periculo non potest.*
GROTIUS DE VER.

Since God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

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THE

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[Vol. I.]

JULY, 1804.

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THE

CLERGYMAN'S ADVICE TO HIS PARISHIONERS :

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE
YOUNGER SORT. [Concluded.]

THUS have I set before you all that ye are to *believe* and *do*, as Christians, in order to the attainment of everlasting life. But, since the nature of man is such, at present, that ye can do no good thing of yourselves ; and that therefore ye have need of the Divine assistance in every thing which relates to your faith and practice ; I must further put you in remembrance of *the duty of constant prayer*. Without this, ye are assured, from many passages in scripture, that all your endeavours to be good will be accounted presumptuous, and therefore will have no effect. For your entire dependance is upon God ; and ye cannot, by your own power, provide for the necessities either of your souls or bodies. It is He who giveth you food and raiment, and all the necessities and conveniences of life. It is He also, who puts it into our hearts both to *will* and *perform*, what is acceptable and well-pleasing to Himself.— If ye can so far prevail over the corruption of your nature, as to think humbly of yourselves, and to apply to the Throne of Grace for the supply of all your wants, ye are gone as far as of yourselves ye are able to go. Thenceforward ye must use your utmost endeavours (the sincerity of your hearts will require it of you,) but they will not be effectual without the blessing of God, which alone can give them success. You see then *the absolute necessity of prayer*. The Church to which ye belong hath provided you with a public form, to be used as often as ye meet together for the worship of God. It was composed by good and holy men, as appears from that spirit of true piety and devotion which breathes throughout the whole. Ye will do well therefore in paying a due regard to it ; and it will become you to lose no opportunity of joining in it devoutly in the Church. The same prayers may be of service to you likewise in your *private* devotions ; there being scarcely any one circumstance of life to which there are not petitions properly suited in the common prayer book of the Church. Indeed, there is one circumstance which could not be provided for in the public service, because it relates to your duty at home : I mean, *saying grace before and after meat* : that is, first *begging God's blessing on your food*, and afterwards *returning God thanks for it*. And however strangely this practice be neglected by some, and very carelessly performed by many others ; yet our own reason and Holy Scripture (with the examples of *Christ* and of *St. Paul*, together with the examples of the ancient *Heathens* likewise) should teach all Christians to perform this duty with decency and devotion. As to prayer upon other (general) occasions ; because the ignorance and weakness of mankind is such, that they can neither help themselves, nor do well understand the manner in which they may address themselves to God for help ; it has pleased our blessed Saviour to instruct His Church to

pray, as they ought, in that short and perfect form which is called the Lord's prayer. So that, however imperfect the prayers may be which ye make yourselves, or which good and devout men may have made for your use, yet are ye assured that ye are provided with *one prayer*, in which all your wants are properly summed up, and which, if rightly offered, will not fail of meeting with acceptance. And this, (*the Lord's prayer*), at least may, and must be used, morning and evening, by every person, how poor and ignorant soever.

In the Lord's prayer ye address yourselves to Almighty God, who, through the mediation of His blessed Son, vouchsafed to be called *your Father*, and the common Father of all Christians, although ye worthily deserve to be punished for your sins, and to be utterly cast out of His favour. And although He is infinite and incomprehensible, and the whole universe is filled with His greatness, yet, because His glory is manifested chiefly in *Heaven*, and from thence is revealed to the children of men, ye are taught to call Him *your Father which is in Heaven*.

Ye pray, or signify, that it is, above all things, your sincere and hearty desire, that as *His Name* (or His Being and Attributes) is holy, fearful, and glorious, so that it may be *hallowed*, that is, sanctified, revered and adored, by all men in every place, and throughout all generations for ever: that *yourselves* more particularly may have your hearts cleansed, and filled with His grace: and that in all your thoughts, words and actions, ye may endeavour to promote His honour and glory.

For the better accomplishment of this your sincere desire, ye pray, that *God's kingdom may come*; that the knowledge of His holy name may be spread throughout the world; that the dominion of sin and satan may be entirely destroyed by the light of Christ's gospel; and that the blessed time may not be delayed, when ye, with all those who have died in His faith and fear, shall be translated into His heavenly kingdom.

Ye pray, that in the mean while, *God's holy will may be done on earth as it is in heaven*. That is, ye declare, that ye are entirely resigned to all the dispensations of His good Providence; and are ready to do and suffer every thing which cometh of His divine appointment: that ye willingly and heartily submit to all the rules and methods by which He hath commanded you to walk. And although it may be impossible for you ever to attain to such a perfection of obedience in this present life, yet it is your sincere wish and desire, that *yourselves and all men*, throughout the whole world, were enabled to perform the will of God with the same readiness and the same exactness as it is performed by the *Angels in Heaven*; that the blessed Spirits, the Messengers of God, do speedily and cheerfully execute all His commands, so His faithful servants on earth (as far as the infirmities of their flesh will permit them) may constantly and gladly obey him in all things.

After thus professing that your chief concern is for the advancement of God's honour and glory, ye proceed in your petitions, by begging of Him to *give you this day your daily bread*. Hereby ye humbly acknowledge, that all things depend upon His gracious Providence, that the eyes of all creatures look up to Him, who *giveth them their meat in due season*, and provideth them with all things out of his bounteous liberality. Therefore ye beseech Him to give *you* also all the necessaries and conveniences of life; which, although ye are allowed to call them *your daily bread*, are not *yours* of right, but come from the free bounty of God, and by His blessing upon your labours. Ye pray, that He would continue to bless your labours; that neither ye, nor your families, may ever be in want of what He may judge necessary or proper for your support. And, by thus confessing that your whole reliance is upon His goodness and mercy, ye oblige yourselves to return Him all possible thanks and praise for the manifold blessings which ye daily receive at His hands.

Further, ye beseech God to *forgive you your trespasses*, to blot out all your sins, and release you from the punishment of them, *as ye forgive them that trespass against you*: that is, although men's forgiveness of each other bears no proportion to the forgiveness they stand in need of from God, yet as it has pleased God to make this a necessary condition of *your* being forgiven, ye do humbly hope, that if ye are in perfect charity with all men, and do truly repent you of your sins, ye shall meet with pardon at the Throne of His Grace. At the same time, ye do hereby declare, that ye have no hopes of pardon,

unless ye fulfil this condition, and do engage therefore to *forgive others their trespasses*, so far as is consistent with God's laws, and the preservation of peace and order in the world.

But, lest you should meet with trials in this or any other respect too strong for you, ye beg of God *not to lead you into temptation, but to deliver you from evil*. Ye make it your humble request, that ye may not be seduced from your obedience, either by prosperity or afflictions; that, to whatsoever station of life it may please God to appoint you, and in whatsoever circumstances ye are placed, ye may (by the help of His grace) steadily pursue your duty, and do nothing unbecoming your Christian profession; that ye may not be permitted to yield to the delusions of *the flesh, the world, and the devil*; but that ye may be strengthened by the Holy Spirit of God against all these your enemies, and being protected from their power, may pass the course of your lives with a conscience void of offence both toward God and man.

Finally, ye declare, that ye are firmly persuaded that ye ought to offer all your prayers and praises to *God only*; that ye do not, in any degree, trust in yourselves, or in any other creature, for the success of your petitions; but that God, and God alone, can and will (ye humbly hope) relieve all your wants, both spiritual and temporal; for *His is the kingdom, the power and the glory, for ever and ever*. He is the absolute Governor of the whole universe, the Almighty disposer of all events; He can do whatsoever he pleaseth, and nothing is brought to pass in heaven or earth without His permission.

Ye conclude all by saying *Amen*. Whereby ye express your earnest desire, that God would be pleased to grant whatsoever ye have asked; and, at the same time, ye signify your humble confidence in Him, that through the merits and mediation of Jesus Christ, this Prayer of His blessed Son will be heard and accepted by him.

This then is *the Prayer* which our blessed Saviour has left for the use of His Church, and every particular member of it. So that it is impossible ye should err when ye address yourselves to God in this form of words, or in any form agreeable hereto. Let it be your constant care so to order your thoughts and actions, that ye may be always *in a capacity of using it*. For otherwise ye will provoke God's anger against you by your rashness and presumption, and bring a *curse* upon yourselves instead of a blessing. Approach Him not, therefore, with this prayer, unless ye are sincere in your desires and endeavours, that *yourselves* and all mankind may be obedient to His will, and that his name may be revered, and his glory exalted throughout the whole earth. See that ye do not entertain in your minds an absolute dependance upon any thing but the goodness of God for the relief of all your wants. Be ready to forgive injuries, and omit no opportunity of doing good to all men. Trust not to your own strength, in the many trials and temptations incident to your mortal state: but be assured that it is *God alone* who can protect you from the snares of this world, and the subtilty and malice of your ghostly enemy. Finally, be persuaded that *all power* is in God only; that no evil can harm you without his permission, no good befall you but by his grace and favour; for he ruleth over all things for ever and ever, and as his *authority* has no bounds, so will his *kingdom* and *glory* never have an end.

Thus have I set before you *the whole duty of a Christian*; putting you in remembrance of what ye ought to *believe* and *do* in order to be saved. It is my hearty prayer to God for you, that, by his grace, he would enable you to practise it in truth and sincerity. And I entreat your prayers for me also, that I may do the same; that if it so pleaseth God, we may mutually receive benefit from each other. This address I have made to the younger part of my parishioners, because, at your first setting out in the world, ye have need of a guide to direct you in the right way; because ye are not entered, or at least not far gone (I hope) *in the path that leadeth to destruction*; and more particularly, because ye live in dangerous times, when ye have few good examples, but many, very many bad ones before you; and therefore are more likely to be seduced. I am sorry I have occasion to observe any thing which is to the discredit of the present age; but most certain it is, that, in every station of life, the manners of men are greatly corrupted. And not only so, but many seem to grow indifferent about the faith of our Lord Jesus Christ, and some to

have totally forsaken it. Who knows but God may put it into your hearts seriously to consider the present unhappy state of Christ's Church, and incline you to use your utmost endeavours to reform it? At least he may enable you to order your own lives as ye ought; and, by preserving *you* from infection in your younger years, it may so happen that the succeeding generation may be better than the present. This seems to be the only hope which is now left us, and for *your own* sakes, for the sake of *mankind*, and the sake of *virtue and religion*, and for *Jesus Christ's* sake, do not disappoint it.

Be strong and courageous, and dare to be good under all the present disadvantages of virtue and piety. Pursue no other pleasure but that of innocence, which alone can give you true satisfaction and peace of mind. Remember, that none but *sincerely good* Christians have a right to be *cheerful*. These are they who are commanded by St. Paul to *rejoice in the Lord always*; and indeed every Christian's motto should be, *Serve God, and be joyful*. Be therefore prudent, in regard to your best and dearest interest, your true pleasure here and hereafter. Forget not your obligations to him *in whom ye live, and move, and have your being*; and let your thoughts frequently dwell on that *lively hope of eternal happiness* to which *ye are begotten through Jesus Christ*. Think with yourselves, that although ye may live *many years*, yet it is not impossible that ye may be cut off *in a few days*; that be your lives ever so long, yet they are really short, and will appear to you much shorter as they approach to an end; that ye cannot therefore begin *too early* to be good, neither will it be safe for you to lose *the present opportunity*. Consider how many thousands there are, who, reflecting upon their past conduct, would give the whole world (if it was at their disposal) to be in your time of life. If they were suffered to begin their days again, how watchful would they be over themselves! How cautious of offending God in any one action, or thought! Every wilful sin they have formerly committed is now a *viper in their bosoms*, the sting of which leaves a smart not to be endured. The infirmities of old age are tolerable enough to them, but a *wounded spirit* who can bear? Yet such will be *your* condition, wretched as it is, if ye are guilty of the same folly, and tread in their steps. Learn from *their* examples to make a good use of the present time; and if ye are sensible (as ye must needs be) of *their* unhappy case, take effectual care, that one time or other, it may not be yours also.—How will ye condemn yourselves hereafter, if ye are so unwise as to lose the present opportunity, which cannot be retrieved? Ye will then reflect with sorrow upon your evil course of life, and stand amazed at your own folly in neglecting the good advice here kindly given.

If ye continue wicked, consider, when the time of your departure out of this world shall draw near, which way will ye then look for comfort, or what will ye do to be at peace with yourselves? If ye turn your eyes upon your *past lives*, ye will find nothing there but what will give you grief and vexation. And, if ye look *forward*, how terrible will be the prospect of God's anger, whom ye have so repeatedly offended. Remember, *it is a fearful thing to fall into the hands of the living God*. But, on the other hand, a well-spent life, proceeding from early habits of virtue and goodness, will leave no room to question *the sincerity of your obedience*, but will lay a foundation for a reasonable hope, that *God will be favourable to you*. Ye will have the pleasure of thinking that ye made it your first choice to do his Will, and were not compelled to it by your natural fears and apprehensions; that ye kept your innocence, when ye were courted, bribed and importuned on all sides to part with it; that ye never entered into the *service* of sin, and therefore have no title to its wages.

But, in what language can I describe to you the joy and transport which attend the conclusion of a *regular and good* life? When the time approaches that ye shall be called upon to give an account to God, how will it delight you to think that it has been your sincere endeavour to obey His Will? What pleasure will it be to reflect upon the dangers ye have escaped, the evil ye have forborn, and the good ye have done? *Oh! that I had led a better life!* is, and ought to be the wish of every man, good as well as bad, when he comes to die. But, whilst the old sinner reproaches himself with the neglect of every duty, your consciences will bear you witness, that, *from your youth up*, ye have endeavoured to fulfil the Commandments of God. Hence will ye be en-

couraged to look forward also with a humble hope, that, through the merits of Christ Jesus, ye shall be accepted of Him. Death, it is true, is such a change as ye cannot but be oftentimes thoughtful and solicitous about it: But remember, that *the sting of Death is sin*; and, when Death is once disarmed, the terror of it is much abated. Good men, therefore, for the most part, die with perfect resignation of mind. Nay, we sometimes meet with instances of such as express great joy in the exchange of this life for a better. And ye will do the same, if ye order your conversation according to my advice: For, what can really harm you, so long as ye are *at peace with God*? Although your souls are to be separated from your bodies for a time, yet nothing can separate you from the love of God. Ye cannot be removed beyond the reach of His mercy and loving-kindness; THAT will follow you through every state, and uphold and comfort you in every change ye undergo. And when Christ, who is your life, shall appear, ye shall also appear with Him in glory. It is your Father's good pleasure, little flock, to give you the kingdom. For there is laid up for you a crown of righteousness; which the Lord, the righteous Judge, shall give you in that day, and not to you only, but to all them who love His appearing. And blessed be the God, and Father of our Lord Jesus Christ; who, according to His abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us.

SHORT PRAYERS FOR YOUNG PERSONS.

A PRAYER TO BE USED EVERY MORNING.

O ALMIGHTY GOD, I give Thee most humble thanks, for that Thou hast been pleased to preserve me from the dangers of the night past. Defend me this day, I beseech Thee, and also my relations and friends, from all evil accidents, and more especially from all temptations to sin. Let all my doings be ordered by Thy governance; and let me ever remember, that my most secret thoughts and actions are before Thee, and open to Thy sight. Grant that I may always walk in Thy fear, studying to serve and please Thee in all things; and having been protected by Thy goodness here, may be taken to Thy mercy hereafter, through the merits and mediation of Jesus Christ, my Redeemer. Amen.

OUR Father, who art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven: Give us this day our daily bread; and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation; but deliver us from evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

A PRAYER TO BE USED EVERY NIGHT.

O ALMIGHTY GOD, I give Thee most humble thanks for Thy merciful preservation of me this day. I beseech Thee to pardon me in every thing wherein I may have offended Thee; and to give me Thy grace, that I may never do the like again. I thank Thee for all thy mercies vouchsafed unto me from the beginning of my life to this present time; for my health, food, and raiment, and more particularly my friends and relations, whom I beseech Thee to bless and reward, for all their kindness and love. I commit myself to Thy gracious protection this night; humbly begging, that Thy good providence may continue always to watch over me. And grant, I may so order the whole course of my life, that I may finally inherit thine everlasting kingdom, through the merits of Jesus Christ, my Redeemer. Amen.

OUR Father, who art in Heaven, &c.

AT COMING INTO CHURCH.

O LORD, pardon my sins, and receive my prayers; and may thy Word, here delivered, make me wise unto salvation; through Jesus Christ our Lord. Amen.

AFTER DIVINE SERVICE.

O LORD, pardon the imperfection both of my prayers and praises ; and incline me, not only to hear Thy Word, but to obey the same ; through Jesus Christ our Lord. Amen.

GRACE BEFORE MEAT.

BLESS, O LORD, (we beseech Thee) this refreshment to our use, and us to Thy service ; through Jesus Christ our Lord. Amen.

GRACE AFTER MEAT.

FOR this, and all thy mercies, O GOD, we bless and praise thy holy Name ; through Jesus Christ our Lord. Amen.

OF GOOD FRIDAY.

THIS day received its name from the blessed effects of our Saviour's sufferings. It has always been a day of the strictest fasting, and humiliation, from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer, that painful, and shameful death of the cross.

The Gospel for this day, by the course just mentioned, falls upon St. John, which too is more proper, than any taken from the other Evangelists, because he was the only one, who was present at the passion, standing by the cross, while others fled ; his testimony, as an eye witness, and his example, not to fear, or be ashamed of the cross of Christ, should ever be remembered. The Epistle proves, from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did, as on this day, offer up. In imitation of Christ's love for us, in so suffering, the Church teaches us, in one of the Collects, to pray, that the effects of Christ's death, may tend to the salvation of all Jews, Turks, Infidels, and Heretics.

The Psalms for the day were composed by David, in times of his greatest calamity, and do most of them belong mystically to the crucifixion of our Saviour ; especially the 22nd, which is the first for the morning ; this was, in several passages, literally fulfilled by his sufferings, and was recited by him, either in part, or the whole, when upon the cross.

The first lesson for the morning, is Gen. xxii. containing the account of Abraham's readiness to offer up his son Isaac, thereby typifying that perfect oblation, which was this day made by the Son of God. The second lesson is John xviii. The first lesson for the evening, contains a clear prophecy of the passion of Christ, and of the benefits the Church thereby receives : the second exhorts us to patience under sufferings, from the example of Christ, who suffered so much for us.

OF EASTER EVE.

THIS Eve was, in the antient Church, celebrated with more than ordinary devotion ; with solemn watching, with multitudes of lighted torches, making together a mixture of humiliation and magnificence. The day was a fast, and the Vigil continued till midnight ; a little after which, it was supposed, by some, that the resurrection took place ; and in the East, till cock crowing ; which, by others, was supposed to be the crisis of that extraordinary event.

The Church of England, instead of these painful exercises, has provided for the devotion of her true sons, by advising us to fast in private, and by calling us together in public, to meditate upon our Saviour's death, burial, and descent into hell ; the Gospel treats of the two former and the Epistle of the latter.

POPERY REVIVED—Concluded from page 87.

THE Church of Rome, like the Pharisees, has been justly censured for introducing the commandments of men into the service of God. Confessions and pardons are among the chief of those unwarrantable innovations; not that the ordinances themselves are reprehensible, but the venal and arbitrary manner in which they are performed. The Pope and other persons commissioned by him, claim the right of calling the people before them, to make a thorough confession of their past sins; and after receiving a specified sum of money, pronounce their pardon and absolution. In the popular assemblies, these things are managed in the same way. When a member has transgressed, he is cited before the whole body of the people, and there directed to confess and particularize the several disgraceful and sinful actions of which he stands accused; upon which, the people (if so disposed) signify his pardon and forgiveness. To pay money on such occasions, is not indeed the usual practice; but the beneficence must be purchased by courting the favour of the people, which is often done by means equivalent to money. This ceremony is known in the Scotch dialect, by *sitting on the stool of repentance*, but in New-England, from a different mode in its performance, it is called *walking the holy plank, walking the broad alley, &c.* The penalty for refusing to comply with this ordinance is the same as in the Romish Church, which is excommunication, or deprivation of all Christian privileges. In the Romish Church, however, the nature of the confession is, for the good of society, kept a profound secret; whereas, in this latter mode of confession, in open day and before a promiscuous congregation, many sins are revealed, in which others are implicated, which gives rise to a variety of jealousies and suspicions, very injurious to the peace of the community. And it often happens, that in these public confessions, things are related, which, for the honour of human nature and the preservation of virtue, ought never to be published to the world. Upon a fair comparison, therefore, it appears that the subject of confessions and pardons is carried to as great and as dangerous an extreme, by the sovereignty of the people, as by the papal hierarchy.

Works of supererogation are those acts of superabundant goodness, which it is thought, a person may perform, over and above what his duty requires. This is considered by the Church of Rome, as a species of stock, which may be transferred from its original proprietor, to the benefit of others who have been wanting in their duty. The name of this pretended excellence is, among all Protestants, deservedly held in the greatest abhorrence; yet it is to be lamented, that some of them have introduced something very like it, under a different appellation. The Papists represent the Father of mercies to be so indifferent about the concerns of his creatures, or so far above the knowledge of their necessities, that one's case cannot be successfully laid before him, without the aid of human mediators. For that purpose, they address some departed saint, who for his supposed works of supererogation on earth, is thought to have great interest in the court of heaven. The modern Papists canonize no saints but the living; whose virtue, faith, and piety are often called to the assistance of those, who have not enough of their own. A palpable instance of this kind appears in their mode of baptism. Children being in their opinion so very obnoxious and hateful in the sight of God, that they deem them inadmissible into his kingdom upon earth, or unworthy of being received into covenant with God, by baptism, unless it be through favour of another's righteousness. When an infant is presented to receive the seal of the covenant, this question is immediately asked:—On whose account is this child to be baptized? The father, if he is in full communion and has complied with all the rites and ordinances which the regulations of that society have enjoined upon the saints, replies, that he wishes it to be baptized on *his* account. Should he have been deficient in any of these particulars (which is often the case;) should it appear, that he has, in any former period of his life, committed a fault within the cognizance of the society, for which he has not suffered the penance of a public confession and obtained pardon of the people; or should it in any wise be found, that his accounts with heaven are so situated as to leave no balance of grace in his favour; he then makes no pretensions of this sort on *his own account*, but challenges the privilege on the score of *his wife*. And should

there be no like objection against her, the baptism is administered. Should the state of her account however be disputed and her order protested, the unfortunate infant must remain unbaptized; unless other relatives or friends, who have obtained better credit, have compassion enough (and they are sometimes allowed) to have the ordinance performed *on their account*. These regulations indeed are various in different places, but a very considerable number of them agree in the mode here described. And will any body deny, that this harmoniously corresponds with the monkish doctrine of supererogation?

In the doctrine of predestination and election, the mother and daughter most lovingly agree; it originated with the one and was thence inherited by the other.

The parallel might be extended further and drawn closer; this however may afford a specimen of the similitude between these two hierarchies, although they disclaim all fellowship and relation. To draw their portrait at full length, might render the proof of their consanguinity still more evident and convincing; yet these *heads* perhaps may preserve the family complexion, until a more general and perfect work shall render them useless. A mutual advantage might be made by this similitude of features; for by looking at each other as through a mirror, they might respectively behold their own deformity. And it were to be wished that, since their hatred for each other is so great, they might be less pleased with themselves, after being assured how much they are alike.

M. C.

SACRED CRITICISM.

PARALLEL BETWEEN SARAH AND MARY.

SARAH.—Gen. chap. xviii. ver. 9.—And **THEY** said unto Abraham, where **IS SARAH** thy wife? And Abraham said, behold in the tent. And **JEHOVAH** said, I will certainly return unto thee according to the time of life; and lo, **SARAH** thy wife shall bear a son. And **SARAH** heard *it* in the tent-door, which was behind him.—Verse 11—Now Abraham and Sarah were old, and well stricken in age.—Verse 12—Therefore **SARAH** laughed within herself.—Verse 13—And Jehovah said unto Abraham, wherefore did **SARAH** laugh, saying, shall I of a surety bear a child, which am old?—Verse 14—Is any thing too hard for **JEHOVAH**? At the time appointed I will return unto thee according to the time of life, and **SARAH** shall have a son.—Verse 15—Then **SARAH** denied, saying, I laughed not; for she was afraid. And **JEHOVAH** said, nay, but thou (didst) *shalt* laugh. That the rendering ought to be *shalt* is evident from chapter xxi. ver. 6. And **SARAH** said, “God hath made me to laugh; let all that hear it laugh with me.” It was joy to all the earth.

MARY.—St. Luke chap. i. ver. 28.—And the **ANGEL** said unto **MARY**, Hail thou that art highly favoured, **JEHOVAH** is with thee; blessed art thou among women.—Verse 29—And when **SHE** saw **HIM**, she was *troubled* at his saying, and cast in her mind, what manner of salutation this should be.—Verse 30—And the **ANGEL** said unto her, fear not **MARY**: for thou hast found favour with **GOD**. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**. He shall be great, and shall be called the Son of the **HIGHEST**; and the **LORD GOD** shall give unto him the throne of his father **DAVID**. And He shall reign over the house of Jacob forever, and of his kingdom there shall be no end.—Verse 34—Then said **MARY** unto the **ANGEL**, *how shall this be, seeing I know not a man?* Verse 35—And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy (thing) being which shall be born of thee, shall be called the **SON OF GOD**. And behold thy cousin Elizabeth, she hath also conceived a son in her *old age*; and this is the sixth month with her, who was called barren. For with **GOD** *nothing shall be impossible*.—Verse 38—And **MARY** said, behold the *handmaid* of the **LORD**, be it unto me according to thy word.—Verse 46—And **MARY** said, my soul doth magnify the **LORD**; and my spirit hath rejoiced in **GOD** my **SAVIOUR**.—For he hath regarded the low estate of his *handmaiden*; for, behold, from henceforth all generations shall call me bless-

ed.—For he that is mighty hath done to me great things; and holy is his name.—And his mercy is on them that fear him, from generation to generation.—He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.—He hath put down the mighty from their seats, and exalted them of low degree.—He hath filled the hungry with good things; and the rich he hath sent empty away.—He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

OF FAMILY WORSHIP.

THE duty and necessity of family worship will appear very important when we attend to its consequences. If we do not let our children and dependants see that we actually attend upon the duty of prayer, by performing it in their presence, they will be apt to suspect that we do not attend to it at all. Of our private devotions, they know nothing; and if we are ever so punctual in obedience to the injunction of our Lord, to "enter into our closet, and pray to him who seeth in secret," it will have no influence upon them. Every possible care ought to be taken to render our children virtuous and religious. This of family worship, I am fully persuaded, is one of the most effectual means.—When children see one whom they highly reverence and respect as a parent, soliciting the pardon of God, for failings and imperfections; and at the same time endeavouring to keep all his ordinances blameless; the idea of prophaneness and immorality will strike them with horror. To take the name of God in vain, to whom their superiors offer up their most devout supplications, will hardly be practicable; to disobey his plain commands, will hardly be possible. Parents who neglect this important duty may expect to see but little religion in their families; and when their children fall into vicious practices they may take a very considerable part of the blame upon themselves. Vice, like the weeds in our fields and gardens, grows without cultivation. The tender plant of virtue will thrive only when it is carefully tended. Upon young minds example operates much more powerfully than precept, and the reason is, that they reverence their parents, and even manhood, more than manhood reverences any other of the distinctions of life. This is the great spring that gives force to example; and parents are most happily in the possession of it. With what gratitude then should they look up to God, who has invariably given them this influence, and teach their children the adoration due to the great Parent of the universe? This obligation must forcibly operate upon every person. See a family of children, showing every mark of reverential love and respect to their parents for providing them only with food and raiment—and does the parent receive so much homage for so small favours conferred by himself; and will he not openly in the face of his children show his love and reverence toward Him who gave being to both, who maketh the evenings and the mornings to rejoice over them, and who feeds them both by his bounty?

Public worship has ever been considered as one of the greatest means of keeping up a sense of religion in the world. But the neglect of family prayer tends, in a great measure, to diminish and hinder its happy effects among men.—When families are not taught to join in domestic worship, they will hardly be persuaded to believe that the great object of assembling in church is to join in the worship of God. Their consciences will therefore be satisfied with trifling excuses for absenting themselves from public worship, or vain and wicked motives may lead them there; and thus all the purposes for which it was instituted, may be frustrated. This indeed may be the case, where family worship is practised. But we should be careful to use every mean in our power of giving our children reverence and respect for public worship; and this can be done only by letting them know the nature and importance of devotion and of religious instruction. Without this the preacher labours under a very great disadvantage; and the morals and salvation of youth are greatly in danger.

I shall conclude with observing, that no man can excuse himself by pleading the want of ability to perform this duty with decency and propriety, when the Church has put forms into our hands for this purpose ; and the Prayer Book, as well as the Bible, is a constant witness against every one who lives in the habitual neglect of family prayer, which is confessedly a great means of salvation to himself, his children, and dependants.

A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 2d.—*Of the Matter of Baptism; with a short account of those who rejected or corrupted the administration of it by water.*

THOUGH the Church always esteemed baptism as a divine institution, yet there were sects and heresies in the earliest ages who contemned it and either wholly or in part rejected or corrupted it.

Among those were the Ascodrutæ, a sort of Gnostics, who asserted, that divine mysteries, being the images of invisible things, were not to be performed by visible things ; nor incorporeal things by sensible and corporeal. They therefore never baptized any of their sect ; their redemption they said, was the *knowledge of all things*.

The Marcosian heretics acted upon the same principle ; some of them maintaining spiritual redemption by knowledge alone, whilst others held a sort of baptism, but invented strange forms of their own ; of which we shall treat in the next chapter. This sect had for its founder Marcosian the son of a bishop of Sinope on the Euxine sea, in the second century. Being excommunicated by his father, he espoused the notions of various heretics of that period, and adding to them several peculiarities of his own, became the head of a party.

Irenæus gives the same account of the Valentinians—that some of them rejected and others corrupted baptism, as the Marcosians did. Valentine, the founder of this sect, was an Egyptian and educated at Alexandria. Aspiring to a bishoprick, but being disappointed, he set himself up as head of a sect, corrupting the Christian doctrine, and introducing a doctrine similar to that of the Gnostics. The rise of the Valentinians was in the time of Adrian, in the year of our Lord 143.

Tertullian brings a similar charge against one Quintilla, a woman preacher at Carthage, who denounced water baptism useless, pleading that faith alone was sufficient to save men, as it saved Abraham, who pleased God without any other sacrament.

Another sect of these scismatics was called the *Archontici*. They taught that the world was made not by God supreme, but by certain rulers or regents of the universe. The rulers who created the world, according to their system were many, one above another, under one chief, to whom they gave the name of *Sabaoth* ; and pretending that baptism was to be administered only in his name, they rejected both it and the eucharist as foreign institutions.

The *Seluccians* and *Hermians* (in the second century) refused the use of baptism by water, asserting that it was not the baptism instituted by Christ ; because St. John the baptist says, " He that cometh after me shall baptize you with the Holy Ghost and with fire," &c. such a baptism they imagined was more suitable to the nature of the soul, which they taught consisted of fire and spirit. And therefore, by some means, when they went down into the water to baptize, they made fire to appear upon the surface of the water ; and this they called baptism by fire.

The Manichees also held that baptizing in water was of no efficacy to salvation, and therefore despised it, as St. Augustine (about the year 390) informs us. This heresy afterward split into two sects, one of which, called the Paulicians, taught that the word of the gospel was *baptism*, because our Lord said, *I am the living water*, and therefore no other baptism was required of men. Yet they sometimes brought their children to be baptized in the apostolic manner, from an opinion that both baptism and the sign of the cross were of some advantage as an amulet or charm to prevent or cure diseases of the body.

To these sects rejecting baptism, we may add the Mossalians or Euchites, who had their name from the Syriac word metsalak or from the Greek Euchē prayer; because they resolved all religion into prayer. They did not however wholly reject baptism, but denied the principal part of its spiritual efficacy. They owned that baptism granted remission of sins past, but gave no additional strength from the spirit to withstand sin for the future. They maintained that neither baptism nor the eucharist could give a man the perfection of a Christian, but only such progress as they defined. From this account of the Euchites, it appears that they were neither anabaptists nor quakers.

About the middle of the eighth century there was a decree made by Pope Stephen the second, "that if an infant is baptized in wine instead of water, in case of necessity, it is no crime and the baptism shall stand good."—But against this St. Ambrose and many others are positive and say, "if water is taken away, the sacrament of baptism cannot stand. [To be continued.]

DIALOGUE

BETWEEN A CLERGYMAN AND ONE OF HIS PARISHIONERS.

Continued from page 63.

CLERGYMAN. **G**OOD morning Mr. B—, I am glad to see you; your expected visit to me has been long delayed in consequence of your excursion to the westward. I hope you have experienced a good providence during the time of your absence from home.

PARISHIONER. I have, thank God, been graciously preserved all the while, and he hath made my journey prosperous, by opening a way for me to provide better in those new countries, than I can do here; and as my views are, to remove soon with my family, I wish to have all the instruction from you, that I can obtain before I go.

C.—Though I shall regret the being deprived of so valuable a parishioner, yet I shall comfort myself with the thoughts, that you will carry the true principles of the gospel along with you, and that your family will in some measure resemble that of the Father of the faithful, in preserving and disseminating the knowledge of God and his Church wherever Providence may order your lot.

P.—I thank you, Sir, for your good opinion of me, and by God's help will do all that I can to preserve *the faith once delivered to the saints*, pure and unmixed.—But as I have a prospect of settling in a part of the world which is at a great distance from any Church, but preachers of every other denomination in abundance round about; as a case of conscience I wish to have your solution of it—whether we may not occasionally attend their exercises, and thereby keep the younger part of my family in the habit of going to public worship? I confess my scruples in adopting this method—but pray give me your opinion.

C.—The case is as clear as noon day. *He that is not with us is against us—He that gathereth not with us scattereth.*—The primitive Christians continued steadfast in the Apostles' doctrine and fellowship, and breaking of bread, and in prayers. The persons here spoken of were steadfast, unmoveable, always abounding in the work of the Lord—they were no half-way Christians, the good confession which they had made at their baptism—they were not ashamed nor afraid to confess before many brethren. This record of their conduct is made for our instruction, and for that of every member of the Church to the end of the world; and accordingly we pray in the prayer for all conditions of men, that "*all who profess and call themselves Christians, may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.*" In this petition unity of spirit is evidently placed before the bond of peace and righteousness of life, to teach us that without it there can be neither bond of peace nor righteousness of life.—In the communion of-
fice we pray "Almighty and everliving God, &c.—and that we are *very members incorporate in the mystical body of thy Son*, which is the blessed company of all faithful people, &c. And we most humbly beseech thee, O Heavenly Father, so to assist us with thy grace, that we may continue in *that holy fel-*

lowship, &c." All these petitions breathe the same sentiment, and are evidently founded upon that *unity* for which the Apostolic Christians are held up to our imitation, who *continued stedfastly* (Acts ii. 42.) *in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers.* Every word of this sentence is full of instruction—shewing how Christians ought to conduct themselves, in patient continuance in well doing;—in stedfastly adhering to the Apostolical unity and government of the Church;—in not having itching ears, multiplying teachers *to themselves*, but duly attending to such as are of the divinely appointed mission;—in carefully avoiding schism under all its alluring forms, and continuing in the fellowship of the Son of God. The daily prayer of the primitive Christians was, *give us this day our daily bread*—and their daily practice was, with enraptured hearts and stretched-forth hands to receive it. Their prayers were offered up with *one accord*: one mouth, one soul, one principle of life, was to *every member* of that *one body*. Thus (Col. ii. 2.) *their hearts were comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; (v. 7.) rooted and built up in him, and stablished in the faith, as they had been taught, abounding therein with thanksgiving.*

P.—What a holy and heavenly doctrine! How blessed are such as conform to it!—I have often studied the *unity of the Church*, as a lesson arising also from the conduct of the soldiers at the crucifixion, who would not rend the Redeemer's seamless coat, but cast lots for it whose it should be.—And the circumstance of our Lord's giving up the Ghost, so that "*not a bone of him was broken,*" when *the soldiers*, to hasten the death of the two others, *brake their legs.*

C.—Yes, Sir, your observations are just, and the inferences are obvious;—no doubt these actions of the soldiers, though they knew it not, were done agreeable to a divine dispensation, which makes "the wrath turn to the praise of God," or bounds it, with a "hitherto shalt thou come and no further."—We may safely conclude that the preserving our Redeemer's vestment whole—the not breaking a bone of his body, are perfectly coincident with that unity, or preservation entire, which he so earnestly and so repeatedly besought his Father to grant to his mystical body, the Church.—In the 17th chapter of the Gospel by St. John, the gracious Intercessor prays thus, v. 11.—"Holy Father, keep through thine own name those whom thou hast given me, that *THEY* may be *ONE*, as we are."—Verse 17. "Sanctify them through thy truth; thy word is truth."—Verse 18. "*As thou hast sent me into the world even so have I also sent them into the world.* And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me, through their word; that *THEY* all may be *ONE*; as thou, Father, art in me, and I in thee, that they also may be *ONE* in us: *that the world may believe that thou hast sent me.*—And the glory which thou gavest me, I have given them; that they may be *ONE*, even as we are *ONE*; I in *THEM* and *THOU* in *ME*, that they may be made perfect in *ONE*, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Who can read this prayer of the Redeemer without the most lively sense of the unity of his Church?—In this he intercedes for you, and for me, for thousands and ten thousands, nay, for all who shall believe through the words of the Apostles, who being dead, yet speak by the organ of our mouths, and cause their voice to be heard. They were *chosen and ordained by our Lord, that they should bring forth much fruit, and that their fruit should remain*—and their fruit will remain, like the *seed of a tree which is in itself*, until the end:—at no period will the apostolical commission cease; it will not return void, but will prosper in the thing whereunto it hath been appointed. By this prayer, it is evident that *UNITY* among the members of Christ's body is a primary object of the Father's sending the Son;—of the Son's sending the Apostles;—of the Apostles sending faithful men, who shall be able to instruct and send others, and thus of continuing the same order of succession 'till the number of the human race be summed up; and that this unity is a public testimony to the Divine mission of the Son of God. How precious then is that *vinculum* or *chain* which ties the redeemed of the Lord together, and binds them up in

the bundle of his life !—And that chain, Chrysostom tells us in his 10th homily on the first epistle of St. Paul to Timothy, is the *Episcopate* :—his words translated are “ *the imposition of hands, or ordination, the bishop’s prerogative, is the chief and principal of all ecclesiastical powers, and that which chiefly maintains and holds together the Christian Church.*”

P.—The same Chrysostom, with one of whose prayers our public service ends ?

C.—Yes—the same. He was bishop of Constantinople, born at Antioch, A. D. 354, and died at Pitius, on the borders of the Euxine sea, A. D. 417. He was a glorious defender of the unity of the Church, and celebrated for his evangelical oratory, among all nations. Of his fine compositions, this prayer is reckoned one of the sublimest ;—and it is impossible to join in it with the great congregation, without feeling a glow of that celestial warmth, which enabled the first Christians to lift up their voices to God with one accord, in the union and communion of his Church.

P.—Chrysostom was a very high Churchman, for which he was twice exiled from Constantinople ;—was he not ?

C.—Yes ; the pride of man cannot bear to think of any delegated power from God. But as to High Church—and Low Church—we read nothing of them in the scriptures, or in the writings of the primitive Christians. There is no alternative, a man must be *in* the Church—or he must be *out* of it. He must be *in its union*—or *disunited from it*. He must either be a *member* of the mystical body of Christ—or *not*. There is no halting with safety between such contrary conditions. If Christ hath instituted his Church, given it sacraments, and promises of pardon and peace, and hath committed the government of it, as a sacred deposit, to men of his own designation, to be to the edification of many sons and daughters unto glory—how shall we escape if we neglect so great salvation ?—Look all around you, sir, and take notice, how the world is divided—divided in point of doctrine—in point of discipline, in point of faith !—Where is there to be found a common band of unity among those of the anti-episcopal persuasion ?—Into how many sects are they split up ?—No sooner did the reformation take place, but all those, who, to get away as far as possible from the Church of Rome, rejected Episcopacy, which as above quoted, *chiefly maintains and holds together the Christian Church*, divided and subdivided themselves into numberless and irreconcilable parties, and denominations, like so many sects of philosophers, each zealous for the honour of its founder, but unmindful of that *unity* so much insisted upon by their common Lord. And this evil increases daily. Schism is the fruitful mother of heresies ;—and we behold Europe and America inundated with a revival of all the heresies of antient times !

P.—Here is my difficulty.

C.—And a no small one it is ; but you have clear rules for your conduct, and the promise of the Holy Spirit to assist you in every trouble, in every perplexity. As you freely ask my advice, I will as freely give it. Let it be your resolution, that whatever others do, you and your house will serve the Lord ; and continue steadfast in the Apostles’ doctrine, and prayers, and in breaking of bread when God shall give you an opportunity. Never permit any of your family to indulge the idea, that mankind may obtain happiness here or hereafter, by any other means than those God hath appointed. Teach them that every endeavour which they use to preserve or restore the unity of Christ’s body mournfully bleeding by the wounds inflicted on it by *heresy* and *schism*, will find acceptance with God, and he will *remember and visit them concerning that thing*. When you have no opportunity of worshipping God *publicly* in the *unity* of his Church, you will do well to assemble your family at the stated hours of *morning* and *evening* prayer in *your own house* ; then, according to the patriarchal condition of things, act the priest of your own family, in *all things* merely precatory. Before you begin, make all your arrangements ; to one, assign the office of reading the first lesson ; to another, the second. Appoint one to lead the psalm, or chant ; one to read the epistle, and another the gospel, for the day. On your family so engaged, God will not fail to look down with complacency—he will graciously receive the sweet smelling odour of your sacrifice of prayer and praise, and say of you, as the patriarch said of his son—*see ! the smell of my son is as the smell of a field, which Jehovah hath blessed.*

P.—Good Sir, you have my hearty thanks for your pastoral care of me and mine, and particularly for putting me upon a method of preserving the *unity* of Christ's Church in a private way; who knows but God in his goodness may the more speedily send us a pastor of his own institution, when he sees that we wish to do what we can to be a *holy seed in a strange land*.

C.—Most certainly, he who sent Philip to preach to, and baptize the Ethiopian in the desert—will not fail to send one of his deputed servants in his own good time to minister to you in holy things, ordinary and extraordinary;—until such time as this be done; wait in faith and patience; let not your heart fret against the Lord; by patient continuance in well-doing, seek for glory, honour and immortal life; and the God of all comfort and consolation will continue to watch over and bless you.

P.—I am afraid, sir, that I take up too much of your time, and I must be gone about my business. Shall we have the pleasure of seeing you at my house before our removal? My wife and children have always entertained a due sense of your fatherly love and care for them and would be glad to see you. My little son Jonathan cries and says, pappu, why can't you stay 'till I have recited all the catechism to our good parson—I shall never see him more! shall I pappu? Can we have such a good man to be our priest in that new country we are going to, pappu?

C.—My time is never so well employed as in promoting the interests of religion; and next week I propose, God willing, to pay my respects to you and family, as a Christian farewell.

P.—You will be heartily wellcome, sir.

C.—My best regards to your family, sir.

P.—They will be very acceptable, sir.

C.—Farewel.

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

ON DUELLING.

Wrath killeth the foolish man, and Envy the silly one.—Job v. 2.

WHO would think that it should ever be considered an instance of wisdom, to hazard one's life to gratify the caprice or glut the revenge of a turbulent passion?—Can it be an act of real bravery, to expose *my* person, because some fool-hardy practitioner as a sword's man or mark's man is desperate enough to risk his?—The Christian gentleman, if he betrays not his profession, will bear in mind that *he is not his own*, but *bought with a price, even the precious blood of the Son of God*, and therefore, when tempted to give or receive a challenge—will instantly start back from the temptation (well knowing it to originate with the antient murderer) and say to himself, *God forbid that I should do this great wickedness and sin so grievously against him*.

But, it is said, Honour is at stake—better for a man to lose his life, than forfeit his reputation;—better for a man to be in his grave than to be the jest of every coffee-house or jolly company;—to be perhaps pointed at, on the public street or highway, as a mean-spirited, sneaking, or as the gentlemen of the sword so elegantly speak, white-livered animal!—Among whom, let me ask, shall a man lose his reputation for refusing to risk his life, when there is no *national* call for it?—Among the rash, the violent, the furiously angry, the revengeful, the sons of *chimera* and cruelty; whose applause is *infamy*, and de-traction their highest praise? From judicious and serious people, the *son of peace* will always have approbation, and entitle himself to their esteem.—When *Cæsar* received a challenge from *Anthony*, to fight a duel, he very calmly answered the bearer of the message thus—“*If Anthony is weary of his life, tell him there are other ways to death besides the point of my sword*.” Who ever deemed this an instance of cowardice?—All ages have admired it, as the act of a *discreet* and *gallant* man, who was sensible of his own importance, his value to his country—and of the delicate relation he bore to his family, friends and dependents; and knew how to treat the petulant and revengeful humour of a discontented adversary with its deserved contempt.

Barely to lose our life, is the *smallest* of those evils which attend this mischievous practice. It is pregnant with a long—an almost *endless* train of disastrous consequences to *parents, wives, children, friends, associates* and the *community*. It is an infallible expedient for depriving one of the favour of God, and of exclusion from the joys of his eternal kingdom. It is the sure way of becoming an object of abhorrence to the angels of light, and of being made a butt of derision for evil spirits in their abodes of darkness. *Shame*, everlasting shame, shall be the reward of such gallantry, *the promotion of such fools*; for the word of God pronounces all duels, or single combats, murders;—and let the duelist *whiten* them as much as he will, with the names of *honour* and *honest pretences*, their use is *sinful* and their nature *devilish*!

Would you then, cries the revengeful man, tamely submit to affronts, insults, and injuries?

As to the trifling affronts of a peevish inconsistent tongue, I would treat them with a superior scorn. And when thus treated, they are sure to recoil, with the keenest edge, and heaviest weight, upon the impotent malice that offers them. The wretch should see, that I could pity his misery, and smile at his folly.—But, as to *injuries*, the case is otherwise. Should any one offer violence to my person it is at his peril. I should consider him as I would a robber or an assassin. Under the protection of God's assisting Providence, I would endeavour to ward off his attacks, and make him feel,

Et nos, tela manu, ferrumque haud debile dextra
Spargimus, et nostro sequitur de vulnere sanguis.—VIRG.

Here the fundamental and everlasting law of *self-preservation*, calls upon us to play the man. And I am sure, that Christianity does not require us, to yield our throats to the knife, nor open our breasts to the dagger.

But—to retire—to deliberate—to hesitate—to sit down---and indite a *formal* challenge---seems to be altogether as *savage*, and *iniquitous* as to act the highway-man. He who demands my money on the road, or extorts it by an incendiary letter, or decoys me into a snare by a forged or counterfeit note, is stigmatized for a villain---is abhorred by every person of integrity, and, when detected, is punished as his crime deserves. Why should we reckon the challenger less injurious, less savage---who makes his attempt upon my very life, and thirsts with insatiable fury, for my blood?—He allows me a *fair chance*, it may be said. A *chance*! a *chance* of what?—Either of falling a sacrifice to his rage, or of imbruing my hands in his blood. Which is neither more nor less than reducing me to a *necessity*, of launching myself into *damnation*, or of transmitting a *fellow-creature* to eternal vengeance:—and pray, is this an extenuation?—this a mitigating circumstance?—It really proves the practice to be so inexcusably wicked, that nothing can be pleaded in its defence. The very arguments used to justify the horrid deed, *inflame* and *aggravate* its malignity.

Ought not the legislative authority in every state of the Union to interpose, and with the most energetic sanctions, suppress duelling, as one of the most flagrant wrongs that can be offered to society, as the most notorious violation of our holy and benign religion?—Why should not the laws declare it felony, to make the first overtures for a duel? since it is always more heinous, and frequently more pernicious---is always *murder* in the intention, and frequently *issues* in double destruction. In this State, to the honour of our Legislature, be it mentioned, ample provision is made against duelling; and I believe in several of the other States, the laws are sufficiently pointed:—But if they are suffered, like some antiquated sword, to rust in their sheath---cui bono?—what is the use of them?—they answer no good purpose, rather do they invite transgression.

But if the laws of man were not sufficiently compulsory on this subject---surely the laws of God are---written as it were with a sun-beam---enforced under the severest of sanctions, the divine displeasure here and hereafter. As a man I cordially pity the gentleman who receives a challenge, but as a Christian, I would have him trample it under his feet---and return to the angry gentleman, some such answer as the following:

Sir---However meanly you may estimate your own life, I set too great a value upon mine, to expose it as a mark for undisciplined and outrageous passion. God forbid that I should so totally renounce all that is humane---bene-

volent, or amiable, as to point the deadly ball for your destruction, because you have given me a challenge, to murder or be murdered by you. I am a Christian---my profession forbids me to shed blood---I will not return you evil for evil---you have given me an opportunity of acting both the gentleman and the Christian---and I accept this challenge as a note under your hand for the sum of £ ——— being the *mulct* appointed by law in such case, which will be instantly demanded of you, by sir, yours, &c.

Among the antient Romans, he who saved the life of a citizen in battle or otherwise, was honoured with a *civic crown*;---in like manner might not the refuser of a challenge, upon giving it into the hands of the civil authority, be entitled to some honours, some privilege, some token of public approbation, because by his *cool and temperate bravery*, he had saved the life at least of one citizen!---I cannot but think that honorary distinctions would operate more forcibly than mere penalties, in checking the progress of duelling, and that by turning the artillery of revenge upon herself, the tooth of malice might be broken by her own weapons.

S.

THE INFIDEL.

A LAS! what pilot shall direct his course?
 What gentle breeze shall fill his way-worn sail?
 What comfort bring an everlasting day?
 What all the bliss of heaven with him avail?

Forever toss'd by adverse winds and tides,
 Forever changing with the changing sun,
 His bark at random on the ocean rides;
 Where will he anchor, when his voyage is done?

POUGHKEEPSIE.

ANECDOTE.

MANY persons will perhaps express their admiration of God's word as a system of truths, but when it tells them they are sinners, and represents their vices in a just point of view with the consequences that must result from them, it is cast aside with disgust. In this respect they act as the old woman did by the mirror which she found in a dung-hill; after wondering how so beautiful a thing could be placed in so contemptible a situation, it no sooner represented her own deformed countenance, than she threw it where she found it, saying, "You are deservedly cast out into that filthy place by all people, for impudently misrepresenting them to themselves."

OBITUARY.

DIED, at Derby, on the 4th instant, Mrs. LAVINIA HULL, the amiable consort of Mr. Samuel Hull, jun. merchant, and daughter of Mr. Henry Deming, of Wethersfield, deceased. Her funeral was attended the next day by a numerous concourse of people, deeply affected by the irreparable loss. A well adapted and affecting sermon was delivered by the Rev. Ambrose Todd, from Philippians i. 23:---*For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better.*

A procession of about seventy young Ladies was formed at the house of the deceased, and followed her to the place of interment, to pay their last tribute of respect to their beloved companion; to whose natural accomplishments and agreeableness of disposition, were added the superior graces, piety and Christian morality. Numerous surrounding pleasing prospects of worldly happiness did not limit or satisfy her desires; but she wisely judged it of primary importance to secure the favour and friendship of God her Saviour; and, though cut off in the morning of life, hath left this consoling reflection, that dying she hath exchanged earth for heaven.

*Learn hence, ye lively and engaging fair,
 To make your minds your chief and greatest care;
 For death e're long will close the brightest eyes,
 But heaven-born virtue never, never dies.*

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An Assistant Minister of Trinity Church, New-York.

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is the first Tuesday of every month.—That specified in the pre-
ceding number was a mistake.